1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

III.—ADMINISTRATION OF JUSTICE.

692 The administration of justice in Ladák was truly patriarchal. When any one was injured or aggrieved, he proceeded straight to the *Gyalpo* or *Kahlon* of his district, or to the *Goba* of his village, and represented his case. An assembly of five, or of seven elders* of the community was then called to hear and to decide upon the case. In the capital the proceedings were conducted with the observance of more form. The complainant made his case known to the *Lonpo*, or mayor, who reported it to the *Kahlon*, or prime minister. The *Shakspon*, or chief justice, was then directed to assemble a regular court, composed either of five or of seven members, according to the importance of the case. The members were selected, as in the provinces, from amongst the *Gatpas*, or "elders;" but to them were joined two or more *Khrimpons*, or "sitting magistrates," whose duty it was to expound the *Yul-khrim*,† that is, the "law of the land," or civil law. The *Shakskhang*,‡ or "court of justice," was opened and closed by the sounding of the *Khrim-dung*,§ or "trumpet of justice," and the sentence of the court (excepting in capital cases) was carried into execution without delay.

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* *rGad-pa*, pronounced *Gatpa*, an "old man," an "elder." The number of members points to a common origin with the universal and still prevailing *Panchayet*, or "assembly of five," throughout India. Five must have been the ancient number, as even a single arbitrator or umpire is now called "*Panch*."

† *Yul-khrims*, "land-law." In Ladák this word is pronounced *Yul-khrim*, but in Great Tibet it is corrupted to *Yul-thim*.

‡ *Shags-khang*, "justice-hall."

§ *Khrims-dung*, "justice-trumpet;" there was also a *Khrims-rNga*, "justice-drum."

692 887 ARBITRATOR--GHatpo. This word means "old man" and is probably used in the sense of "arbitrator" as an old man is usually selected for the post of arbitrator.

601 [8] AUNT--áney (paternal) máchung (maternal).

777 787 AUSPICIOUS--táSHis or tráSHis also zhakskar (auspicious day for commencing journey, etc., it corresponds to the Hindustani "mahoorat"). To fix or select an auspicious day is zhakskar lta ches. In this respect the Tibetan and Hindu procedure is identical.

589 601 BACHELOR--phórang--the word also means "widower."

453 476 792 [9] BANKER--There are no bankers in Ladák, where grain occupies the position held by money in more civilized countries. The monasteries carry on trade in grain, they lend it out to villagers on the Indian sowai principle, that is to say for each 100 lent, 125 has to be repaid at the time of the next harvest.

852 792 BAPTIZE TO--thrus táng ches. When a name is given to a Tibetan child the lama sprinkles the child with water and performs certain other rites, see also under heading "unction."

501 281 BARGE--nái (a boat or barge) dzaks (a raft consisting of inflated sheep skins covered with a kind of wattle work).

243 262 BARLEY--sóa or swa (ordinary) and nas (beardless barley or grim). Grim is the grain which is most largely grown in Ladák, it requires but little manure, and it ripens at greater altitudes than any other grain. From it is obtained the kind of flour known as "satoo," which constitutes the food of the ordinary Ladák peasant.

285 BASKET--tseypo (the grass mat basket of Ladák made in the shape of an inverted pyramid) also tenjon or trongmo (the Kashmiri kilta) huioog GHam (plain wicker work baskets) kundum (the low round wicker work baskets used for carrying fruit, flowers, etc.).

352 177 [10] BED--charpa or mánjee. Prior to the advent of the Dogras, beds were quite unknown in Ladák, hence the Indian word.

then they go to their father, and eventually inherit his property. Except in the case of a "makpa" husband (see makpa) a Ladáki woman cannot divorce her husband against his will, but a man may divorce his wife for adultery. In such cases, circumstantial evidence against a woman is not enough, and a man who would take proceedings against his wife unless she had been taken "in flagrante delicto," would be looked down upon and termed a "meestam sonum batkhan" i.e., one who listens to scandalous rumours. WT 586 428 WT 586 684

Divorces of this kind are rare, for Ladákis are peculiarly free from sentimental ideas of dishonour and wickedness in connection with this offence, which they regard as amounting to an infringement of private rights in property rather than as anything more serious. Consequently, if the offending wife is willing to return to her husband, the latter usually consents to hush the matter up, in consideration of a sum of money probably 4 or 5 rupees or other valuables being given to him, as compensation, by his wife's lover. If the woman refuses to return to her husband, the latter can divorce her and retain possession of her property. If a man wishes to divorce his wife for any offence other than adultery, and his younger brothers do not agree to this, then the eldest brother, if he persists in divorcing his wife, must give her enough land to support her and his younger brothers. The wife and the younger brothers then leave the family roof and set up house together of their own account. WT [595]

Ladákis never apply to the Kashmir law courts for a divorce, such matters they arrange among themselves. They are however subject to the Kashmir laws, and a vindictive husband or wife may bring his or her case before the Kashmir courts. These do not pronounce decrees of "divorce" but they may imprison or fine persons found guilty of infidelity. WT 692 ● 684

DOGRA--singpa. Owing no doubt to the fact that most Dogra names end with the syllable "sing." The Dogras are looked up to as soldiers but if a Civil official is described as a Dogra, it is almost tantamount to an insinuation that he is an ignorant, pig-headed fellow. A man who is not a Dogra is not spoken of as a Dogra, but if a Dogra is described as a Dogra, the intention is to indicate that he is not clever. WT 563 704 D 704 WT 186 564

grass, grain, wood, etc., to these merchants and their followers. WT 443

The Government of India stations a Political Officer at Leh. He is termed "the British Joint Commissioner," and under the terms of the Commercial treaty executed between the British Government and the Kashmir Durbar in April 1870, he, jointly with the Kashmir Joint Commissioner, exercises civil and criminal jurisdiction, in cases wherein both or either of the parties concerned are foreigners, that is to say others than subjects of the Maharajah of Kashmir. WT 648 692

LADAKI--The people of Ladák, irrespective of their religion, are spoken of, and speak of themselves, as, Ladaki or Ladagi or Ladakpa or Ladagpa. The people of India and other foreigners have corrupted this word into "Ladakhi," but this last word is incorrect, and is never used by a Tibetan. A Buddhist Ladaki, as distinguished from any other class of Ladaki, is termed, and terms himself, "bód or "bót while a Buddhist woman is termed "bóti." The word "bhôt" is incorrect, and is never used by Ladakis, though almost always used by Indians and other Asiatics. WT 101

A Mahomedan half-caste (the only Mahomedans, who are natives of the country, are half-castes) is called an "ArGHon." For a full description of these, see under the heading "Half-caste." WT [563]

LADLE--tázoo or trázoo (general), chá́thum or respectfully solthum (the brass ladle used for putting tea into a tea cup), chhoothum (the large brass ladle, with which Ladakis fill their water pots at a spring). WT 415

LAMA--lá́ma or lámba. In classical Tibetan, "la" means "high" and "ma" means, "the one," thus the literal meaning of the word "Lama" is "the high one" and thus "priest," Buddhism was first introduced into Ladák during the reign of Asóka, more than 2,000 years ago. Before that time the religion of the country was "an epicurean athiesm" (vide Cunningham's Ladák, p. 357). During the early days of Buddhism in Tibet, all Lámás (i.e., monks or priests) belonged to a single sect, but in the middle of the fourteenth century a reforming spirit arose, in the person of a Lama named "Tsongkhápa," the WT 792 779 T 792 779

Ro-nag-pa is a person who has become impure through the touching of a corpse. 783 844

will get the Lha (gods) and the Lu (water gods, snake gods) angry at us, and then they will cause our water to fail and the seed on the field to dry up!" Soon there are three, four, and more neighbors on the spot and they all talk excitedly to Lobsang Wanggyal. The latter insists on his good right. Today, he says, after eight days of drought, it is his turn for watering his ground. His brother, he goes on, who does not live in his house, has watered the fields down in the valley; he just wanted to water the clover field and the garden up here still; he had also been very careful not to jump over the ditch, which especially enrages the water nymphs. His drinking water, he says, his niece gets for him at the well. She lived, after all, in the neighboring house and had therefore not become impure, like he, by the birth in his house. His mother placed two earthen jars before the door every morning, which the niece would put back in the same place filled, so that she never had to set foot inside the house. Soon he would also throw a lu-stor, an offering of pills made of bread dough, in the lake and in the well for the water nymphs, in order to appease the Lu and to become absolved. He knew, too, what was fitting and proper for a pious Buddhist. Nobody could accuse him of not honoring and fearing the old gods of the land. But all his talking is of no avail. The old trouble-maker Yontan from the Break-all house will not let him go; he points to the ditch and says that one could see quite clearly that the ditch was already conducting much less water than it usually did in the late evening after a warm day and a great deal of melting of the snow in the mountains. That was, of course, Lobsang Wanggyal's fault; he was going to bring action against him with the district's official. The p'a-spun (3) have to intervene because the men look 692

(3) By p'a-spun, literally translated as "father-brothers," that is to say, brothers who have a common father, the Tibetan means a closed fraternity within the village community, which is not necessarily constituted of blood relatives, but who all worship a common god (Tibetan: p'a-lha, that is, Father-God). At all important events within the family and tribe, such as birth, marriage, and death, the p'a-spun gather for joint action and mutual assistance; they are obligated to help each other in every way possible. Their relations and duties are regulated by strict law and ritual. 608

000 and duties are regulated by strict law and ritual.

692 as if they intend to settle their argument with their wooden shovels, the tools /18/ which they use for irrigation work, and which they have begun to swing in a threatening manner.

Finally the argument is brought before the gopa (village magistrate) to decide. His decision: Lobsang Wanggyal is to make [785] a generous lu-stor (offering) tomorrow morning before sunrise in order to appease the enraged water gods. Besides that he must pay three rupees fine to the "injured parties." This money the gopa divides among the parties concerned, without, at the same time, forgetting himself.

At the Soothsayer's and at the Skushog's

787 In his narrow, dark, smoke-blackened hermitage which hangs suspended like a swallow's nest along the steep cliff to the side of the large Lamayuru Monastery, sits the astrologist and soothsayer (onpo) Dorje Dud-joms (rdo-rje bdud ajoms), which means Thunderbolt Devil-tamer. He crouches there in the somber room immersed in profound reverie. He has just exorcised and invoked the presence of his tutelary demon by means of fasting, immersion in meditation, the mumbling of formulas of exorcism, and of magical gestures. Now [776] he believes he can see the Terrible One bodily before him; the terrible Tamdrin, "him with the horse's neck," whose hideous form with the eight arms and legs, with the three faces flushed with anger and with three eyes each, and with the three horse's heads covered with bushy hair, is represented by the painted scroll picture there on the wall. In the ecstatic condition into which he has been transferred by his practices, he feels that the yoga process is being completed, the mystical union with his tutelary demon who, thereby, has become subservient to him and who must now surrender his magical powers to the devil-tamer. Now the latter takes down a few wonderful old tables from a shelf on the wall and spreads them out on a table in front of which he crouches down. The paper of the tables is dirty from frequent use. On it can be seen the picture of a turtle, on whose flat abdominal armor there are inscribed an astrological calendar with the zodiacal signs for the years of the circle with the twelve-fold division, as well as other animals, monster, and magical signs and numbers. There we notice the eight Sparka signs, each consisting in